



2348 London's Deliverance predicted:

IN
A Short Discourse
Shewing the Causes of
PLAUSES
IN
GENERAL;
AT LAND.

The probable time (God not contradicting the course of second Causes) when this present **P E S T** may abate, &c.

By JOHN GADBURY, *philomathus.*

2 Sam. 24. 25. So the Lord was intreated for the land, and the Plague was stayed from Israel.

LONDON,
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To the worthily Accomplished,
My singularly approved good Friend,
Mr. Luke Cropley
Of St. Michaels Bassishaw London;

The **A U T H O R**,
For many Eminent (and never to be forgotten)
F A V O U R S
In the stead of a better acknowledgement,
Humbly presents
The following Discourse.

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T O T H E Friendly Reader.



Although many in these days, have but an indifferent opinion of Astrology, some out of Interest, but most out of ignorance, Damning and Repro-bating it. For ignorance we know it is, Mater devotionis; and Interest what is it but filius diaboli, the Son and Heir of Falshood! and it is no wonder that the best of Sciences sit, and suffer under the censure of such malitious and uncapable Judges. Yet, when the world doth plainly see how far short all other Arts fall of giving satisfaction to mankind in the Causes and Limits of this most terrible Pest, that we at present groan under, in compari-son of what is afforded by Astrology; me thinks it should abandon and cashier its darling errors, and cease to be at odds with, either the Art, or its honest and able Profes-sors any longer.

To the Reader.

We see apparently, that the Science of Physick (next unto Astrology I grant the most excellent of all Natural knowledge, joyned with it, the most worthy of all ! but alone,) is much too short to acquaint us, either when such great and terrible Plagues shall come ; or when come, at what time they shall cease. The Pulse of the times deceives them herein ; the excellent temperature of the season this year we see hath failed all their common Prognosticks ; and told them plainly, the true and certain Causes of such astonishing effects, are else where lodged ; nor can a Crisis or Indication thereof, any where be found, but in the Study of Celestial influences ; unless it please God to vouchsafe an immediate revelation thereof unto any ! in this fence, I and every man must acknowledge the meanest Peasant may as soon as the mightiest Prince, come to a prevision of the greatest alterations.

In matter of Miracle, we must be content to submit ; although we are Masters of the most demonstrable Arts in the world. But among all the Noble Science wherein a man may argue from the Cause to its effect, there is not one by which this Pest could be foretold, but Astrology. Nay, the Learned Serarius himself (though a Physician) pretends not to predict the Plague by the Art of Physick, but takes for his subject the Stars, and other Celestial Phænomena (as may be seen in his discourse of all the Planets meeting in Sagittary, December 1662.) as thereby allowing greater certainty in these things, to the Axiomes of Astrology, then he could hope to find in that worthy Study of Medicine.

Howbeit, Physick is a Study I exceedingly love and honor, and its Learned and legal professors (whether Galenists or Chymists) I truly reverence. But I must be excused if I detest and protest against the unworthy practices

To the Reader.

practices of many, who (under pretence of that worthy knowledge) so impudently and falsely boast of their success and skill in Physick ; painting both Posts and Walls with their Lying Oracles in Print : every one crying up his own stufte, for the Elixir, or Panacea, &c. and all but to delude the credulous multitude ! who (as one wittily and truly observes) find their Medicines dear enough, when in taking they cost them their lives. Some of them pretend to cure the most malignant and inveterate diseases in six hours time, others in twelve hours, or a day or two, at the furthest, if you will believe them. And this they are so impudent as to promise (by their prints) infallibly to perform. An Artifice the wise and prudent Physician despairs, as knowing the success of a cure to depend on his hand that first gave the wound, viz. Gods. But notwithstanding all this their pretended skill, and shameless boastings, we find but few good effects ; they all work great cures, and yet the weekly Bills increase. Certainly God Almighty (as if angry at such a presumptuous and shameless sort of men) is pleased (in opposition to their seditious pretences) to suffer this great sickness to destroy the more, and devour the greater numbers. It was ironically and truly sung of old, Saul hath slain his thousands, and David his Ten Thousands ! But it may truly and without Irony sung of this great City ; That neglect of the People in sickness ; their ill looking un-^{penury}, and Naitiness, &c. have slain their Thousands ; but the Ignorant and confident Practices of Illiterate and Impudent pretenders to Physick, have furthered their Ten thousands ! It is impossible for any the eminently Learned, truly to consider and be acquainted with the noble subject of Physick ; which is Man ! Microcosm and the Lord of the Creation ! Gods Image !

To the Reader.

Image! and yet every Bayard does now adays confidently run upon so great a Practice, and attempts things out of his reach, with as little remorse, as a Carnifex doth the Execution of such as the Law hath condemned to death. There are such Nodi in Physick, that the best of Physicians many times are to seek of what is proper to unity them.

None fit in Medico semper relevatur ut æger:
Interdum Docta, plus valet Arre malum.

If then, the ablest of Physicians, at sometimes are at a stand or non-plus; how miserably must your pitiful Quacks be gravel'd at all times? If men of Parts and Learning, are sometimes apt to be at a loss, in the curative part of Physick; How strangely (and always) must they be mistaken, that are not able to write true English? nay scarce able to speak sence? for some such there are, that take on them the Glorious titles of Doctors, to my knowledge. And yet they must (forsooth) be squirting out their filth and shame against the Learned Colledge of Physicians. The suffering, nay permitting of which is a scandal upon Government at large; For, by the same rule, any sort of men would destroy or cut off a part of Government; let them but have liberty to go on, and they will make but little conscience in destroying the whole. But it is but to add folly to misery, to complain; and seeing it is so, I'll resolve to let these Cypre trees alone; and if men will be any longer contented and born down with fair and glozing pretences, Leaves, instead of Fruit; Let Master Emperick be their Doctor! they'll find their folly soon enough; I doubt not though perhaps too late for Remedy.

But a word or two of the book, and I have done.

To the Reader.

here in the ensuing discourse touched upon several subjects; yet none but what I adjudged necessary; and if there in I have unmasked any vulgar errors (i.e.) shewn the Face of Truth without a Vizor; I hope the ingenious will accept my endeavors kindly, and not be ashamed or afraid to behold her brightness and glory.

When I speak of the Causes of the Plague, you are to understand that I tacitly acknowledge, God the chief and supreme Cause of all things! and that it is in his power to alter or suspend second Causes, even as he pleaseth; but this he seldom, nay never doth, but by Miracle, as in the days of Joshua and good King Hezekiah.

And when I justly censure persons, that out of a slavish fear leave their habitations, thereby hoping to fly from the judgements of God, I would not be understood as if I condemned all that leave the City. For many have done it rather out of Custom and for pleasure, then any fear really; and many more out of a prudent care, rather then from a servile fear; as judging it better to be subject to the full of a Slave or Tyle, then a whole house; to the fate of a little village, then to the destiny of so great a City! and although I believe that the Plague is sent, not so much to afflict the City, as the Citizens; the Houses, as the owners of them: Yet I am perwaded that it is the greatest Plague to the City, that so many have run out of it. ~~where the Famousest Edifices have a time to flourish, and another to decay; and as the Poet saith,~~

*Quandoquidem data sunt ipfis quoque fata fe-
pulchris.*

Even Tombs themselves are subject unto Fate.

And that it is a Fate most cruel to this great City, to have her.

To the Reader.

her children so subject to fear, that by their leaving her, all trading is at an ebb, and she in Summer forced to undergo a dismal, dreadul Winter of Evil; there is no one that bath any sence of humane sufferings, but must truly and sorrowfully acknowledge.

To conclude, I shall not Apologize for my present attempt; it is sufficient that I saw this great City wanted encouragement, and knew that God (in mercy) had enabled me to present them with this Celestial Cordial; and to be a messenger of good news unto them. Now, that God would graciously vouchsafe to protect this great City and the Nations from so great a scourge for the Future: Bless and defend his Sacred Majesty, &c. Settle us in Peace, and preserve the Government both of State and Church! is the Cordial fervent Prayer of the earnest implorer of Englands happiness,

From my house in Jewen Garden
against the Sun in Jewen-street,
near Aldersgate-street.

John Gadbury.

These few escapes of the Press, be pleased thus to correct.
Page 2. l. 11. r. Apodictical; p. 8. l. 2. r. and as these, l. 21. r. cause or causes, p.
P 29. l. 10. dect the, p. 35. l. 1. r. from a Sickness, p. 37. l. 35. for with r. of.

Licensed Aug. 25. 1665
Roger L'estrange.

Prooeme



Prooeme.



Whether the Doctrine of Democritus and his followers (who maintain that by the world's which perish without this, and by the strange bodies which from that infinity of worlds run into this, there arise many times the beginnings of Plague and Pestilence, and of other extraordinary accidents) be true, I will not take on me here to dispute; because there would many eminent questions, hard to be resolved (at least to the satisfaction of many) arise from such enquiries, and possibly of little emolument unto the Readers. Or whether the particular corruptions which happen in divers Countries, either by Earthquakes, Excessive droughts, extreme heats, and unusual rains, &c. do infect, disease, and alter the Winds and Rivers, which arise out of the Earth, and consequently the humors of Man; or whether the alteration of Drinks and Dyt, and other customes, &c. be not the proper and immediate causes of the Pestilence in mankind, [both which are very likely] is not my present intention to discuss.

My design is, not to trouble or consult either Physicks or Metaphysicks; but as the Stars and their influences have been my Study for many years, and are

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(sub Deo) the causes of all action and passion in this inferiour world. (which is a *Physical Science* too, I must acknowledge, though few *Physicians* understand, and fewer make use of it) so I shall make it my busines at this time, thence to discover the *Cause* and continuance of this great Pest; being assured in this *Learning* to meet with *Demonstration*, whereas all others afford but likelihoods of proof, grounding things upon false *Hypotheses*. In *Astrology* (God not altering the course of second Causes, as in *Joshua's* and *Hezekia's* time he did) there is an *Apodytical* proof of the matter in *Question*, without being beholden to the poor shifts and effeminate evasions, that other *Arts* (not in conjunction with this) are constantly compell'd to lay hold on. My Method then shall be to consider,

1. *The Causes of the Plague in general.*
2. *How long a Pestilence may naturally last?*
3. *Of the several Plagues that happened Anno 1593, 1603, 1625, 1635. and how they increased and abated.*
4. *Of this present Plague, when (according to natural causes) it may abate.*
5. *Whether the Plague be catching?*
6. *The Folly of People in flying from their habitations for fear of the Plague, evinced.*
7. *That this present Plague was foretold by Astrology.*
8. *The Air unjustly suspected to lodge the Contagion.*
9. *Conclusion.*

CHAP.

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CHAP. I.

The Causes of the Plague in general.

IT is an *Axiome* agreed unto by all *Philosophers*, That a *Cause* is that, whereupon dependeth, or whence issueth an effect, or that by which any thing happeneth. Some hold that there are four causes of every thing, viz. *Causa Essentialis*, *Materialis*, *Formalis*, and *Finalis*. *Plato* mentioneth three kinds of Causes, and distinguisheth them by these three Terms, *By which*, *Of which*, and *For which*; but taketh the most principal to be that, *By which*, it being the *Efficient Cause*. And that the *Heavens* are the *Efficient* and *Essential Causes* of *Plagues*, or other *Contagious* diseases, we need not doubt, it being so congruent to *Reason* to believe.

Physicians tell us, that the *Plague* is a disease most *Malignant* and *Pestilential*; a *Fever* in the highest degree, which doth suddenly putrifie and corrupt, both the *Solid* and *Fluid* parts of the body; which having done, by an (almost) uncontrollable and unrepellable *seacity*, dries up and destroys the *Natural Powers*, then seizeth or preyth upon the *vitals*, and so lets in the everlasting *Enemy*, *DEATH*. And sith by *Divine Logick* we are able to prove, that all effects have suitable and corresponding *Causes* [Men do not gather *Grapes of Thornes*, or *Figgs of Thistles*!] It is most Rational to believe, that this so terrible disease, must proceed from some *Cause* or *Causes*, most illustrious,

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eminent and Celestial ; it being so remarkably terrifying wherefover it icicles , or makes its abode. And for men to hope to find out a Cause [I mean of Energy and honor sufficient] here below, is to befool themselves with a *vain, empty, and idle enquiry*. For we know there is nothing sublunar but is its fellow effect ; and (though in a different manner) hath a dependency on *Celestial influences* with it : and for an effect to produce an effect, is all out as improbable and unlikely, as for a *Child* to beget a *Child*. Therefore the true and certain Causes of this astonishing adversary [the *Plague*] are no where to be found but in the Heavens. *Qualis effectus, talis Causa* ; If the effect be eminent, so must the Cause.

All Astrologers with good reason affirm, That all popular diseases are irritated by *Mars* and *Saturn* their *Influences* ; and indeed the skilful in the *Syderal Science*, may readily read those dismal effects in their *Natures*. *Mars* is a Planet fiery, hot and dry, *Cholerick* ; and therefore Author of all Pestilential diseases : *Saturn* is a Planet Earthy, cold and dry, and Author of all tedious and durable infirmities. And it is observable that *Mars* (though his effects are violent, like his *Nature*) never hurteth so cruelly, or causeth so raging a Pestilence, as when in Configuration of *Saturn*. Nor do their *Conjunctions* and *Aspects* in every part or place of Heaven produce such Malignant and cruel effects, but only when they are conjoined or configurated in earthly, fiery or Humane signs or *Asterisms*, and receive some assistance from the *Conjunctional*, *Opposite*, or *Quadrantal* Rays of *Jupiter*, who (according to Astrologers) is significator *sanguinis*. Then, I say, and at such times, *Mars* by his *Cholerick intemperate Nature*, causeth

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not only the *Plague*, but the raging fury of it ; and *Saturn*, by reason of his destructive temper, and inimical qualities to all natural existencies, portends the *Diuinity* and continuance thereof, and the sweeping away of Multitudes thereby.

And both these *Planets Natures* being so pernicious to Mankind, and indeed all other Generable and Corruptible things, they possessing the two extremes of a *mischievous temperature*, is (perhaps) one main reason why we have seldom any *Plagues* or *Pestilences*, that are not accompanied, or at least attended in the *sequel* with *Wars* and *Famine*. Hear the *Learned Anton* how ingeniously he expresseth their *Natures* and *Qualities*, in his *Philosophical Satyrs*. Thus of *Saturn*,

— *Saturn's sullen face,*
Pale and of Ashy colour, male-content,
A Catiline to Mortal Temperament,
That would blow up the Capitol of Man
With Envious influence ! —
And if there hate be in a Heav'nly brest,
This Planet with that Fury is possest.

And of *Mars* he saith,

Blood, Death, and Tragick stories, Mars doth yeild,
A Golgotha of Graves, whose purple-field
Dy'd Crimson with his fatal Massacres,
Graves bloody Inke and Scarlet Characters,
A Pen that like a Bullets force would reel
A Marble Conscience. —

Other co-operating Causes there are of the Pestilences.

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as Comets, Eclipses of the Luminaries, and Grand Satellitiums of the Planets, &c. which as they happen to be more or less in number, so the Plague is either intended or remitted. And hence it is, that all Plagues are not alike mischievous in their devourings; their Causes being sometimes more or less forcible than at others.

Aristotle (that great Master of Reason) acknowledgeth, that there is neither generation nor corruption, but is effected by the Heavenly Motions. And any man though but meanly conversant in History, may find, that there never happened any eminent Plague, or other prodigious Accidents, as War, Famine, &c. but there were either Great Conjunctions, or Aspects of the superior Celestial bodies, terrible Comets, Eclipses of the Luminaries, and other Phænomena, or Appearances, as the certain Causes and Precursors of them. Take a few instances.

Anno 1348. There happened a Plague so great in England (and indeed in other parts also) that the Chronicles tell us, there were buried thereof in the Charter-house-yard London, 50000 People. Nay, Mr. Cambden saith, that in that little Town of Yarmouth, there (then) dyed about 7000 Persons. It is observable, a little before this great Pestilence, there happened a very great Comet in Taurus an Earthly sign, as is witnessed by Leovitius; and also a great Conjunction of Saturn and Jupiter, and Mars, in Aquarius. So terrible were the Effects of these Celestial Appearances then, that it is dismal to mention: God of his Mercy grant, that onely the Plague be our Portion at this time, we laboring (now) under the like cruel influences, if not greater.

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Anno 1527. That great Plague, called the Sweating Sickness began to rage: a great and terrible Comet, of a bloody colour, appeared but a little before in the Heavens. They then laboured also under the weighty effects of a Conjunction of Saturn, Jupiter, and Mars in Rishes, a watery sign, perhaps a main reason why that Pestilence was attended with a Sweat.

Anno 1593. Anno Regni Elizab. 35. There was another very great Plague, the Celestial Causes of which were the two Conjunctions and Oppositions of Saturn and Mars from and in Capricorn and Cancers Tropical signs; and an Opposition of Saturn and Jupiter from the same signs; besides three great Eclipses of the Luminaries of Heaven.

Anno 1603. When the great Plague happened then, we may remember that there was a Conjunction of Saturn and Jupiter in Sagittarius. And a little before that, a great Eclipse of the Sun; and a Comet also of great Magnitude appeared.

Anno 1625. That Contagion was the consequence of a great Conjunction of Saturn, Jupiter, and Mars, in the Celestial sign Leo, a sign of the fiery triplicity, and representing the heart in the Microcosme, Ergo, the more dangerous.

Anno 1636. There happened another Plague in London, but not so great as any the former: there were then two Conjunctions, &c. of Saturn and Mars; and two invisible Eclipses (I mean as to us) of the Sun; the first on January 27. the other on July 22. one happening in Aquarius, the other in Leo, the greatest dignities of the Sun.

I, purposely omit an infinite of instances more of this kind, as the Conjunction of Saturn and Jupiter in

in *Pisces*, Anno 1543. and other concomitane configurations; under the effects whereof, we then laboring, pericok of the rage of a cruel *Civil war*; and not onely so, but a *Plague* brake forth very violently, in all the *South* and *Southwest* parts in this *Kingdom of England*, and in the *Northwest* likewise. Thus then we see, that immediately upon *Eclipses*, great *Conjunctions*, the *Apparitions* of *Comets*, &c. the *Pestilence*, &c. hath constantly followed; and these *Celestial Causes* have been more or fewer in number, or greater or lesser in *Nature* (for great *Conjunctions* have the preheminence from meaner *Conjunctions*, *Aspects*, *Eclipses*, &c. and they from *Comets* or other *Apparitions*) so hath the *Pestilence* been more or less durable and raging: Ergo, we may with good ground assert, That the *Configurations* of the *Planets*, *Eclipses* of the *Luminaries*, and other *Celestial Apparitions*, as *Comets*, &c. are the most certain efficient *Causes* of such Effects.

To conclude, If the *Pestilence* be not an effect of the before-mentioned *Causes*, it must be an effect of some other *Causes*, more powerful then they; but there is nothing in *Nature* of equal *Energy* with the *Heavens*: Ergo. If it could rationally be presumed to depend on other *Causes*, we might (for our conviction) happily have a *Plague* when no such *Causes* are apparent; but there is never any *Pestilence*, but when either *Comets*, *Eclipses*, or great *Conjunctions*, &c. happen: It therefore roundly (and without obstruction) follows, That *Plagues* are caused by *Celestial influences*. For further confirmation of this truth (if what I have concisely spoken be not enough) read *Origamus de Effectibus Stellarum*, p. 517. *Pewcer de Astrolog. Haly* pars 8. p. 398. *Cardan in Ptol. Guido Bonatus, cum multis aliis.*

Felix qui potuit rerum cognoscere causas.

CHAP. II.

How long a Pestilence may naturally last?

Many there are, who hold an opinion that the *Plague* or *Pestilence* may last eight years; some others believe it may endure fifteen years; and others opinionate, it may continue a longer or lesser time. Nay, there is one that hath lately printed (but I confess with small shew of probable Reason) that this great City *London*, hath not been free from the *Plague* since the year 1636. which is now twenty nine years agone compleat. Nor is it usual, with those that determine thus positively of the duration of *Plagues*, &c. to give any satisfactory Reason wherefore they so conclude; so that we are left at liberty either to believe what they assert, or examine whether their Assertions be true.

If by the *Plague*, they mean onely a *Fever* in the highest degree, as in the definition formerly set down; I am perswaded they say most true: for it will be very difficult to prove, not onely that a *Plague* may not remain and continue eight or fifteen years in that fence; but that we are at any time free from a *Plague*: Or that we (indeed) ever shall be, either more or less, as long as the *Erratick Stars* have Motion, or whilst the *Earthly Globe* endureth; For, while the *Nature* and influence of *Saturn* and *Mars*, &c. continue, the diseases they signifie, shall never totally abate: for, should once their *Energy* for corruption be presumed to cease,

cease, their power for generation must suffer a deliquium likewise; It being as essentially necessary for the heavenly bodies to spend their influences in order to a corruption and destruction of the forms of things (there being nothing else really subject to a Mutation) as to employ their powers in the Generation or preservation of them. A Plague is (as it were) a Broom in the hand of the Almighty! with which he sweepeth, the most nasty and uncomely corners of the Universe, that the more noble parts of it, may remain secure and safe.

But if by the duration of the Pestilence, for so many years, they mean an enumeration of Fevers exalted to the highest degree (i.e.) when a great number of particular Fevers unite forcibly to make up the general calamities [as in all those Plagues which happened in the years 1348, 1593, 1603, 1625, 1636. and now this 1665.] I say then, they are most grossly mistaken. For a Plague in this later sense, cannot last above four years; neither did any of the Plagues, in the years before mentioned last longer, many of them not so long. And of this opinion is the Learned *Cardanus*, Seg. 7. Aphor. 121. where he saith, *Pestem 4. annis durare non quam posse*; and *Origanus* echoing to him, p. 518. saith, that *experience sufficiently proverb*, that the Plague *never remaineth in one place above four years*; but in that space of time, the Contagion removeth (as it were) from one place to another; as lately we know (by woful experience) that it came out of *Turky* into *Germany*, out of *Germany* into *Italy*, out of *Italy* into *Holland*, and out of *Holland* into *England*, where now it rageth; and all this in less then four or five years time. And in this sense (saith *Origanus*) *Cardanus* is to be understood.

We

We know also that an *Eclipse* of the *Sun*, &c. cannot operate longer then four years, scarcely so long. And it is sufficiently known unto *Artists*, that the rousing effects of a *Conjunction* of *Saturn*, *Mars*, or *Jupiter*, &c. lasts not longer, then while *Saturn* is transiting one *Twelfth* part of the *Zodiack*; for in that time the fury of their influences is either wholly abated, or taken off, by *Configurations* and *Appearances* of a contrary *Nature* and *Quality*; or else they are for some certain time suspended; as in a *Conjunction* of *Saturn* and *Jupiter*, &c. they may be; such *Conjunctions* happening but seldom in comparison of other *Configurations*. And how opposite to reason it is for us to presume the *Effects* should remain in force when the *cause* is removed, I submit to the judgements of the ingenuous.

Thus then we see, the several opinions of the *Plagues* duration, either of *eight* years, *fifteen* years, &c. is groundless and uncertain; since it is proved that no Pestilence can last longer then four years time at the most, unless the *Authors* of such appointments will say they are to be understood according to the first part of the *Distinction*; which if they do, then I aver (as before) that the world cannot onely be afflicted with the *Plague*, for *Eight* or *Fifteen* years at a time, but must be content to be united unto it for ever. The *Angel* is *Gold*, as truely as the *Five pound piece*, and endures the touch as boldly; So the single violent *Fever* (which it is impossible for the world to be a day freed from) is as truely the *Pestilence*, as the great united numbers of *Fevers* are; and it differs no more in *Nature* and *Essence* from it, then the *light* which appears at *seven* or *eight* of the *Clock* in the *morning* doth,

from that which shines at mid-day. And it is an illustrious Truth, That single Bullets kill as certainly as Case-shot: and it is not the great numbers that dye in War, should make a private man (if right in his Wits) think a Duel less dangerous.

C H A P. III.

Of the several Plagues that happened Anno 1593, 1603, 1625, 1636. and how they increased and abated.

Having already declared the *Efficient Causes* of the Pestilence, and shewn how long it is probable for one to last (viz. to rage at one time) I shall in the next place consider of the four last several great Plagues which happened *Anno 1593, 1603, 1625, 1636.* together with the Natural and true causes of their increase and abatement; thereby evincing to my Reader, that what I shall in the next Chapter write concerning this present Pestilence, and its decrease, shall be upon grounds most Rational and safe to be built on. First then it is meetly requisite, that I exhibit briefly, Table-wise, the true increase and decrease of the Pestilence, in those four years, which take as followeth.

A

A Table shewing the Increase and Abatement of the Plague in the years 1593, 1603, 1625, 1636.

Moneths names.	W eeks	1593	1603	1625	1636
March.	17	3	3	4	
	24	31	2	8	
	31	29	6	11	
	7	27	4	10	2
April.	14	33	4	24	4
	21	37	8	25	14
	28	41	10	26	17
	5	29	11	30	10
May.	12	38	18	45	55
	19	42	22	71	35
	26	58	32	78	62
	2	62	30	69	67
June.	9	81	43	91	87
	16	99	59	165	103
	23	108	72	239	79
	30	118	158	390	104
	7	927	252	593	81
July.	14	893	424	1004	104
	21	258	917	1819	120
	28	852	1395	2471	15
	4	983	1922	3659	206
August.	11	797	1745	4115	283
	18	651	2713	4463	321
	25	449	2539	4218	429
					Moneths

Moneths names.	1593.	1603.	1625.	1636.
September.	307	3035	3344	638
	8	563	2724	650
	15	451	2818	865
	22	349	2195	775
	29	330	1732	928
October.	6	327	1641	921
	13	323	1149	752
	20	308	642	555
	27	302	580	458
November.	3	301	554	838
	10	209	442	715
	17	107	251	573
	24	93	105	476
December.	1	94	102	312
	8	86	52	167
	15	71	95	85
	22	39	74	76

By this Table you may observe how the Sickness increased and decreased in the four several years mentioned; give me leave now to shew you the Celestial Cause of its augmentation and diminution, &c.

1. In Anno 1593. by the Table (you see) the Pestilence but meantly increased, untill the moneth of June, and then there began to dye above an hundred week thereof; the Envious Planet *Saturn* then came to the opposite point of the Ascendant of the figure of the world that year. And in July when it began to rage, the fiery Planet *Mars* passed the Quadrant place of the *Moon*; and the *Sun* the opposition

Mars and *Jupiter*, and Conjunctional place of *Saturn*. In August, when *Venus* was stationary, *in loco Saturni*, you see it abated from almost a thousand a week to under five hundred. And in September, when the same fortunate Planet came to the *Trine* of both the *Luminaries*, the *Plague* constantly grew less tyrannous and prevailing. And when in October she came to the *Trine* of the Ascendent of the figure; and in November that the benigne Planet *Jupiter* came to the Ascendent it self, it vanished by degrees to almost nothing; there being in the later week of December but 39 dying thereof.

2. In the year 1603. the Pestilence was inconsiderable in its increase, untill the last week in June, and the moneth of July, at which times the fiery Planet *Mars* came to the opposite point of the Ascendant of the Revolution, and also passed the place of the *Moon*. And in August, September, and October, when it raged most, the cruel Planet *Saturn* was on the Ascendant all the time, and that in a manner stationary to do mischief. But in November when *Venus* came to the *Trine* of the *Moon*, and *Jupiter* to the Ascendant and the *Trine* of the *Sun*, and *Venus* also to the Ascendant, &c. the *Plague* began to cease its fury, insomuch that in the last week of December, there dyed thereof but seventy four; there having in one week in September before, dyed above 3000 persons.

3. Anno 1625. The Sickness began to increase in May, when *Mars* came to the opposite place of the Ascendant in the Vernal Figure. In June and July it increased greatly; then *Mars* came to the Quadrant of the Ascendant, and to the *Cauda Draconis*, thereby adding an envenom'd fury to the *Plague*; and the *Sun* then

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then came also to the opposite point of Mars, and gave it the greater cause to rage. In August, when it raged most of all, that there dyed most of that month above 4000 a week; Mars came to the place of the Sun, Jupiter to his opposite point, and Saturn in Quadrat of the Ascendant, and in opposition to the Lord thereof; transits and stations most prodigious and very naturally shewed the height of this great Sickness. In September, when Jupiter came to the Trine place of Venus, and Venus to the Trine of the Sun, and place of the Moon, this potent adversary began to loose its force. And in October, when the Sun came to the Sextile place of the Moon, and when Jupiter came to the same Aspect, by Gods blessing, this terrible Pest abated apace; and there being not one cruel Aspect to encrease it, but what was counterpoised with two of auspicious import, by the last week in December there dyed but one of that Contagion.

4. In the year 1636. toward the later end of April when the Sun came to the opposite point of Mars in the figure of the world, the Plague then first began. In May and June, when the Sun came to the opposite point of the Ascendant, Venus to the opposite point of Saturn, and afterwards to the Dragons tail, it increased but not much. In July, when the Sun passed the opposite point of Saturn, and after that the Quadrat place of Mars, it increased more; and more without doubt it had, but that Venus and Jupiter both, came then to the Moons place. In August, there happened two Eclipses, and Mars came to the Ascendant of the world figure, it now increased greatly. In September and October (the months this Sickness most of all increased) Mars was in the Ascendant upon the Quadra-

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place of the Moon, and afterwards passed the Quadrat place of the Sun, & Conjunctional place of Saturn; and the Sun likewise passed the place of Mars. All which were eminent causes of that great encrease, the Sickness then had. In November, Jupiter comes to the Sextile of the Ascendant and the Sun in Trine to his own place, and then the Pestilence began to grow less raging, and by degrees decreased to (almost) nothing.

By this short Examen, we find that the furious and hostile beams of the fiery Planet Mars for the most part gives beginning to the Pestilence, and is the eminent cause of its raging; and Saturn gives it continuance.

We find likewise, that the friendly rays of the fortunate Stars, do not only abate the Pestilence in conclusions; but when (by reason of the most violent Transits and Aspects of Mars and Saturn) the Plague most of all rageth, they lessen the fury, and make it as it were stationary.

It is plain also, that Saturns transits, &c. are of longer duration, and kill more then Mars's, though Mars's for the time they last, are most violent, as by the Table foregoing, compared with my observations thereon, most plainly appears. And so I come to consider in

C H A P. IV.

Of this present Plague, and when (according to Natural Causes) it may abate.

In the first Chapter I have acquainted you with the Causes of Plagues in General; and here I am to inform you of the Causes of this particular great Pest we now labor under; and they are these several following.

1. The great Conjunction of Saturn and Jupiter October 10. 1663. in the Celestial sign Sagittary. 2. A Conjunction of Saturn and Mars, November 12. 1664. in Sagittary. 3. An opposition of the Sun and Saturn, June 5. 1664. from Sagittary and Gemini. 4. A Quadrature of Saturn and Mars, June 27. 1664. from Sagittary and Virgo. 5. The Apparition of three Comets in the later end of 1664. and beginning of 1665. 6. The Transit of Saturn through Sagittary unto his greatest dignities, there to continue for above five years together. All which are Causes so powerfully impelling, that it is to be feared the Pestilence we now partake of, will not be the one moiety of the Effects thence to issue, or thereon depending.

By this connexion of Causes, it is somewhat apparent that this Pest should have took its beginning at the later end of 1664. and truly had not the winter then been so extremely sharp (it having a Frost of almost ten weeks continuance together) to have kept it back, as we know it did; it had beyond all question broke

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forth then. Nay, and break forth it did then too; as my self can experimentally testify; having been personally visited with it at Christmas that year. And my good friend Mr. Josias Westwood the Chirurgeon (whose assistance I then craved, and advice I followed (I bless God) to my preservation) hath told me since; That many of his Patients at that time were afflicted with the same distemper, and yet obtained cure against it, the Air being then so friendly to Nature, and an enemy unto the Pestilence. And besides, it was but prudence in people to keep it from the knowledge of the world (since few or none dyed thereof) as long as they could; for we find that it came to a discovery soon enough, to amaze and terrifie the whole Nation; and hath bid fair for the Ruine of Trade of all kinds, in this great (and once populous) City. Put now let us consider its progress and increase, with the causes thereof, and the possibility of its abatement, with the time when.

In this matter I shall consult, but not trouble you with the Figure of the Suns Ingress into the Equinoctial sign Aries for the year 1665. it being in almost every Almanack to be seen; and thence draw down the several Arguments of increase and abatement: and because the Pestilence was hardly perceptible untill the month of June, I will begin there.

And in that month (as if God and Nature had appointed this Sickness to be Ominous in earnest to these Nations) we may observe two most fatal transits to usher it in, viz. Mars his then coming to the opposite point of the Ascendant, and the Sun to the opposite point of Saturn. (Malum Principium, malus finis sequitur).

nr.) A beginning of a sickness so mischievous, that greater can hardly be; God grant the end be not as inauspicious: and although (I presume) it will not be of many months continuance to this great City, yet we are not to suppose a Pestilence ended, when it seemingly acquires one place.

In the month of July the Pestilence began to increase considerably; especially toward the later end thereof; there were then six oppositions of the Erratic Stars; and two Eclipses; and to add to these, Mars, Venus, and Mercury (then) came to the Quadrature place of the Sun, and to the opposite point of Saturn by transit; and the Sun then came to the opposition of Jupiter both by transit and aspect. All which were very great arguments of its increase.

In the moneth of August, Saturn comes to the Quadrature place of the Sun, and will be stationary upon it all the moneth; and the two Eclipses last moneth, do now begin to operate, which are testimonies of very great Augmentation; howbeit, the fortunate Planet Venus coming to the Sextile of her own place, and of the Moon, at the beginning of the moneth; and coming to a Trine of the Sun, the later end thereof, and Jupiter his then being stationary in Trine of the Sun also, may so happily temper the fury of it, that it may not [now] increase or augment to any exceeding great height.

A part of September is likely to prove somewhat dangerous, because Saturn is in a manner still stationary, and the Sun and Saturn then come to a Quadrature aspect, and this in ill points of the Vernal figure; Mars and Jupiter (who is Dominus Ascendentis) then also come to an opposition, and both in square of Luna's place; whence

whence it is probable, that in the second and last weeks of this moneth, the Pestilence may admit of an abatement; but indeed I much fear about the middle of the moneth an increase considerable: nevertheless, I hope, and rationally believe (favente Deo) that this Pestilence cannot ascend to any higher degree, then it may at that time reach unto.

The moneth of October seems to promise well, and the Pestilence therein, cannot meet with any eminent cause for augmentation: yet I suppose the second and last week will make some slight offers at an increase, because then the Sun comes to the opposite place of the Moon; and Venus hath a progressive motion to the opposition of the Sun, and Quartile of Saturn's places.

November and December in this respect (God notwithstanding the course of second Causes, or taking advantage of us for our sins.) I question not will prove very kindly; and the City of London will begin to be in a better heart, then in many moneths before. Howbeit, it cannot be supposed that this Pestilence should in so short a time totally vanish; or that so great a sickness should not leave some unkind impressions behind it; but in comparison of what it hath been, I dare assert, that we shall [then] be (in a manner) wholly acquitted from it, and its violent, raging, destructive Qualities and Company.

To conclude, London hath at present been the Patient, and hath felt the force of the Almighty's scourge to purpose; while most other places of England have escaped the lash. *O utinam!* I wish with all my soul, that London might be the Scape-Goat for them all! but ah! I fear, I fear, before the Planet Saturn be gotten quite out

out of Capricorn, that those other parts of this Nation will drink deep of the same Cup. God and Nature punish none by proxy. It will not be this Cities sufferings, that can excuse other Towns and Cities, from the violent stroaks of so insatiate an enemy.

C. H. A. P. V.

Whether the Plague be Infectious

or catching.

I shall not here stand to discourse largely of Atoms, nor yet too strictly enquire into the Sympathies and Antipathies of things. Nor yet shall I trouble my self to enquire whether there are Spirits (in Nature) of so active and subtle a faculty, that can penetrate the Pores of the body insensibly, and as easily as lightning is said to meet the sword, and never singe the scabbard: Or whether there be a commanding quality in the body of man, of power and ability sufficient to send forth infectious and dangerous Spirits or Atoms, as Powder doth a Bullet out of the mouth of a Canon, Musquet, or Pistoll; which shall admit of no Reverberation or Repulse, from the body or butt it a misse: Or whether the body of one man be a trench or channel, capable of receiving the pretended Noxious effluviums of another; or whether Cables can be made of Cobwebbs! All such enquiries I shall leave to those that have leisure, and take pleasure to disport themselves with words, and the names and noises of things only.

That

That which I here aim at, is to examine whether the Pestilence be infectious or catching? If it be infectious and really catching in it self, it must be so equally to all persons that approach it; or that it approacheth; and this, either to some degree of danger, or else unto death; or else it must be infectious to some particular persons only.

If it be infectious to all persons, or catching to all alike; then all persons that come into the sight, or within the scent of it, must necessarily be subject unto it; and this either unto death, or other lesser degree of danger. There cannot be a person, either man, woman, or child, that is either shut up in a house with persons infected, or that shall talk with any of them so shut up, though but at a window, or through a wicket; but must be supposed to partake of the infection; for the Terrors of a Contagion in this sense lay hold on them all. But how wide this is of the Truth, I leave to the judgements of any, that have their five Sences free from infection, and their Reason from depravation. And also blud in every great Pest, experience convinceth this opinion of Error; for in this great City we know (and see it daily now) that there are divers persons, that have had (and yet have) the Sickness, the very next door unto them; on both sides of them; before and behind them; and yet their Persons, Houses, and Families not so much as concerned in it, or touched with it. Many also are constantly visiting their Friends and Relations that are visited; yet (by Gods blessing) they remain safe and sound. And many that I know (whose hard hap it hath been to be shut up (with others) in an infected house, out of which there have been several buried) yet, their good fortune hath been such; that they have not only been

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been freed from it, but have not had so much as a ~~head-ach~~ all that time; or in any considerable time afterward. In this present Pestilence, in Thames-street a poor woman dyed of it, having her Child sucking at her ~~breast~~ at the same time; yet was the infant preserved from it, and was put unto a Nurse, where it yet remains healthful (as I am credibly informed) and never had the least of prejudice (of that kind) attend it. Nay some there are (on my knowledge I speak it) that have *lied in the same bed with those* that have had the soars upon them, and have nevertheless escaped free from all manner of detriment and danger thereby. How many are there of *Physicians*, *Chirurgeons*, *Apothecaries*, *Nurses*, &c. that are daily among them, and yet escape not onely death, but the disease it self? If any shall reply, that they may possibly have taken and do take *Antidotes*, and thereby they escape; I then demand, Is there besuch a preserving vertue in any *Antidote* that can be made use of; what is the reason that any that take *Antidotes* and *Preservatived* (as they are called) at any time are infested, or do dye? of which I could give many instances. Some we know, have Fates attending them so strenuous, that (Salamander like) they can bid defiance to the flames of the greatest Pestilence; as others we have known to be safe in the heat of a battle, when men have fallen by the sword or bullets on every side of them. He that hath powerful Stars, is not onely foot-free, but Pestilence-free; and a good Nativitie, is the certainest amulet or *Antidote*, that a man can have, or be blessed with.

I need not labor to be more perspicuous in this, which is so plain and clear of it self. Every Parish where the Visitation hath come, affords instances more

more then enough; and therefore it will be but a blotting of paper to endeavor a further eviction of this so obvious and Sun-like Truth, That the Pestilence is not equally infectious; nor are all persons in danger of catching it.

Secondly, If the Pestilence be presumed not infectious unto all, but unto some particular persons onely; I say then, it ought not to be deemed or esteemed infectious at all, at least not any more infectious, then are all other diseases, viz. *Small Pocks*, *Scurvy*, *Pleuresie*, *Ague*, *Gout*, *Palsey*, *Tooth-ach*, &c. since (though the Notion of *Infection* be laid aside) there is not a person born into the world, that hath not at some time or other in his life (as his *Nativity* shall truly shew) some one disease or other. As persons *Genitures* are either *mild and quiet*, or *ragged and violent*, so accordingly do they partake of diseases in the course of their lives. Never was any person subject to *violent diseases*, as the Pestilence, &c. but had a *violent Nativitie* to shew it, and *contra*. And he that hath the *Sun*, *Moon*, or *Ascendant* in his *Radix*, directed to the hostile beams or body of *Mars*, in dangerous places of the *Heavens* (as the books of *Astrologie* will truly inform you) shall never escape the Pestilence, although the *Kingdom* he lives in (at that time) be free from it. And that the Pestilence can be otherways (in this later sence) catching, I deny: All persons must grant that to the first person in a Pestilence it comes *ex Aetris*; if not, I would fain know, from what other Cause? Then, if it be possible for the first person to meet with the Pestilence without *Infection* from another; why is it not so for a *Second*, or for a *Third*, or for a *Thousand*? A *Million*, &c?

Do we think that *God* and *Nature* cannot suit effects to their proper Causes, without being beholding to an infection,

fection, from so silly a worm as *Man*? Is it not as easie for *Heaven* to strike thousands of Millions of persons with the Pestilence at once, as to afflict one poor individual mortal therewith? Poor man! that hath hardly breath enough to help himself, must vainly suppose he hath *some to spare, to hurt, and offend others*. We blaspheme one of the greatest Attributes of the Almighty, when we restrain his power: it is not we that can or are able to infect one another; but it is God by his Power Over us that afflicts us all! and indeed the *Plague* carrieth not in it so much of infection, as it doth of affliction, and so we mortals find it.

Beyond all peradventure, the *quadriga*, (i.e.) Small *Pox*, *Lues Venerea*, &c. are diseases in all respects as loathsome and dangerous, as the Pestilence; yet how few is the number, that dread infection or Contagion from them, in Comparison of the vast multitudes of men and women, that bow the knee of their Reason to this! Nay I dare aver and maintain, that although the *Plague* be a disease principally known by the *spos*, yet compared to those other *vile, noxious, and prodigiously-foul distempers*, it is *immaculate*, and a companion of far less dangerous tendency. I cannot but smile to think how many there are, that look askew, and hold their *Noses* at the sight of a *Door* with a *Red Cross*, and a *Lord have mercy upon us*, on it; and yet never so much as grutch to eat and drink with their *Relations*, that indeed are onely fit company for an *Hospital*; or once grumble, or think evilly of lying with a *Husband* or *wife* many years together, whose *breaths* or *issues* (for wholsomness) are many degrees below *Carion*, a *Jakes*, or *Charnel-house*.

If any diseases be infectious or contagious, to any person

son or persons; it is their fear and imagination that makes it so unto them. Thus many persons (who are ~~destituta curae~~, of a slavish Nature and temper) come to fight with their own shadows, and are often (beyond cure) wounded in the *imaginary encounter*; and others, yielding obedience to the same Tyrant, meet distraction; as *Orestes* in *Euripides*, and *Theoclymenus* in *Homer*.

Stultum facit Fortuna quem vult perdere.

The Fates first fool the *VVight*, they mean to foil. There are none so apt to catch a *Contagion*, as they that suffer their Reason and belief to wander in danger of a *Captivity*; when must be *resolute*, and demur to their *impelling Fate*, if they would avoid being victored by their *adversary*. *Crede quod habes, & habes*. If thou believest the Pestilence cannot escape thee, thou shalt assuredly have it; thy *Faith* and *Fancy* will be certainly answered: whereas another of a generous confidence, and clear resolution (though in the very midst of it) shall be free, and triumph over fear.

Philosophers affirm, that the *Imagination* doth work that *within*, in the *Understanding*, which the *object* doth *without* in the *Sence*. We find experimentally, that our *Reason* and *Understanding*, and all our *noblest faculties*, are led *Captive* by our *Imagination ad libitum*; and we are *slaved* by it in ignoble sort, and yet remain such fools as to *indulge* our *injurer*: mistake me not, I mean by *imagination*, onely that *trunkling Passion, Fear*, which may very well and properly be termed, the *Reverse of imagination*, rather then the thing it self. It being an *indiscreet, strange, and* (as a Learned Author aptly terms it) *inconsiderate Passion*; and as it hath its rise from *Terrors*, so it many times casteth us into very eminent hazards. It is a *Tyrant* that *hoodwinks Reason*,

and layes the understanding in fetters, and then torments us with Masks and Vizors of Danger; as we use to affright children with Bugbears. How many have fallen into most grievous diseases, and other mischiefs of all kinds, onely by imagining or fearing them? The thing that I feared is fallen on me, saith holy Job.

To conclude then, the infection is in our affections, and keeps court in our minds; we imagine great dangers from without us, when they have their Rise and Original within us. It is a sure presage of danger, to be slavishly affected with a sence of danger. The Timorous-troubled-yielding-mind, brings a Contagion upon the whole Body, although it inhabit the Fields, and live from the sight or bearing of persons Infected. Albeit, wisdom inviteth us sometimes to a reasonable doubting, and Prudence directs us to shun apparent evils; but it is an Argument of super-infanited folly in any man to dread any thing to seruity, or to conceit or coyn dangers where none ready are to be found.

CHAP. VI.

Evincth the folly of people in flying from their habitations for fear of the Plague.

The Reason why many persons, so willingly sacrifice to their Fears, in flying from their habitations in the time of a Pestilence, proceeds

1. From the customary advice of Physicians.
2. From a principle of Cowardise in themselves.

First, Physicians in most knotty distempers of a Chronic Nature, advise their Patients to a change of their Air,

Air, which (*sine dubio*) is very necessary, that being one of the six *non naturales*; for they cannot take too much care of that Patient, who groans under the *tyranny* of Sickness. But to prescribe (unto persons that *ail* nothing) a necessity of removing, because more persons then ordinary dye about them, I see no clear Reason for. That ancient, but questionable Oracle of Hippocrates, — *Cito, Longe, Tardus*; should it with other Oracles cease, I presume would be no *injury*, but *advantage* to the humane race; since it may truly be deemed, that the observation thereof hath destroyed many more persons, then it hath preserved. If flying could preserve men from the Pestilence, it were an easie matter for a man to wrestle with the Almighty, and prevent Divine vengeance; the Creature might frustrate the intention and resolution of his Creator, and earth might out-plot Heaven. But impossible it is, for the *wisest* of Mortals to contrive so securely against the *decrees* of Eternity! or baffle Celestial Destiny!

If Fates Decrees are sure, in vain we fly them;

If they are not, in vain we fear to try them.

How many are there, that by flying from dangers, have fallen into the middest of dangers? When men Plot to save themselves, their contrivances often procure their ruine. In the year 1348. when that great and terrible Pest happened, many people by their Physicians advice, and many more, by their example, not onely changed their habitation, but their Nation alfo, in hopes to avoid it. But behold! they that refused to trust God at Land, were overtaken by that his judgement at Sea, and were forced to make their Graves in the bellies of Fishes. *Deus est ubique*. God is every where, therefore fly quickly, go far off, or what thou will, thou canst not fly.

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fly from his presence. It is a more witty, then true distinction for any man to flatter himself in, by saying, *He flies not from God, but from his Plague*. For Gods judgments are never separate from him; the Rod of his Anger is of such a *Longitude*, that it can reach us every where. Men may fly from their houses, their families, their companions friends, and relations, and thereby become examples of fear and terror to others; but they cannot fly from God. In vain they at all attempt it.

'Tis vain to flee, 'tis neither here nor there,
Can scape that hand, untill that hand forbear;
Ah me! where is he not, that's every where?

'Tis vain to flee, till gentle mercy shew
Her better eye, the further off we go,
The Swing of Justice deals the mightier blow.

Quarles

No advice is prosperous against *Heaven*: the Physician himself cannot escape by flying. He that shall undertake to prescribe against the *God of Nature*, shall be proscribed by the *God of Nature*.

Secondly, Men are not onely retrograded in their *Reasons*, by their *Physicians* counfel or advice, more then they are from a principle of *Cowardice* within them. They fear, and therefore they fly. Cowards hoping to avoid dangers, rush ignorantly into them. A *Bullet* may sooner kill him that runs from the battle, then him that stoutly and resolutely joyns therewith; the truly *valiant* often escape untouched. A mans own *wit* (when bridled by fear) hunts him into those snares, that above all things he would gladly shun. Cowardice throws contempt upon the great *Creator* of all things, as arguing a distrust unworthy of his power. Can God preserve *Daniel* in the *Lions Den*, and not secure thee

thee from the *Plague*; thinkest thou? is it harder for him to keep thee sound among the sick, then it was to protect the *three children* in the *Oven* from the devouring flames, and consuming heat thereof? In a *Coward* not onely Religion, but Reason endures the *Rack*; and where a generous confidence is wanting, the faculties of the *Soul* are frozen. But a well-poyz'd Resolution, is a bulmark against the most imminent dangers.

Audaces fortuna juvat.

The Gods befriend the nobly confident, And valour (as one well observes) casts a kind of honor upon *God*, in that we shew, that we believe his goodness, while we trust our selves in danger upon his care onely; whereas the *Coward* eclipses his sufficiency, by unworthily doubting that *God* will not bring him off.

Sinful *Adam* can't hide himself so closely, but *God* can easily find him; and if distrustful *Jonah* will flee to *Tarsiss*, *God* can raise a *Tempest* to overtake him. If *God* have appointed the *Pestilence* for thy Portion, thy flying from it, but throws thee into its embraces. Hence it is, that the *Countries* round about us, come to be so suddenly seized with this *Sickness*; the fears of the *Heartless fugitives*, being as so many nimble *Chariots*, to convey it unto the places, whither they fly or travel. If men will be afraid to trust *God*, it is no wonder that he refuses to protect them.

Let us consider, how small a number of worthy generous persons this *Pest* preys upon, in comparison of the vast multitudes of the *vulgar* that are swept away by it. There hath not been six persons of eminent Note and consideration, known to dye in this great and populous *City* since the *Plague* began. It feeds chiefly upon those

those people that fear hath slain to its hand. Persons of narrow souls & understandings, of confused Intellecs, and Aquisb constitutions, are they that principally fall sacrifice unto this great devourer; when those of a more refined Reason and understanding (as if supported by more noble Stars) remain secure from it. So we see, a virtuous confidence is a security against the worst of Evils, and a slavish timidity onely a herald or harbinger to them. *Lucan* tells us;

Fortunaque perdat,

Opposita virtute, minas.

Fates greatest Threats be lost,

Wherever true Rules the Rost.

I read in a Book lately Printed upon occasion of this great Pestilence, that in the time of that raging Sickness, Anno 1348. many People kept themselves up close in their houses as in Castles; and many retired into deserts and solitary places to secure and preserve themselves from its violence. But the Pest (as if it knew no limits; nor could be controll'd in its rage and fury; untill the hand that scatter'd it, restrained it) pursues those poor souls into their close corners, and there destroys great numbers of them. And at the last, when they saw, they had (like a bird in a net) by striving, entangled and endangered themselves the more; they assumed a Christian and man-like boldness; and (resolving to welcome death in that terrible habit, if it fell to their Lot, they) went promiscuously together, and became serviceable to each other, in administering to one another's necessities; and to crown this happy magnanimity and fearless Resolution; it so pleased God, the Plague stayed.

And it is ingeniously observed by Mr. Kemp in his Treatise lately published, pag. 39. That in the ending

great sickness 1625. the people went promiscuously among themselves, and the houses were quickly filled with straingers, and fresh commers out of the Country, and yet no infection followed. Thus we see the conceit of affright, hurts more then the thing it self: *Minus afficit timore, quam fatigatio, quam cogitatio.* And since peoples fly from their habitations, doth rather betray them into the arms of danger, then any way secure them in the thing they fear, it argues professed Folly in any man, for men may as well abscond from the Almighty's presence, as to hope to hide themselves from his judgments.

C H A P. VII.

whether this present Plague was foretold by Astrology?

It to say much of that impertinent and worthless scoffer, whose mouth *Satan* hath lately opened, not only against most honorable and Learned Society of men in the world [the *Colledge of Physicians*!] but against the influence of the Stars and Heavens, and the *Augures Cœli* (as artfully pleased to term *Astrologers*) because I perceive the Flux of his Pen, he understandeth the Starry world a little; (if at all:) in that he [vainly] goeth about to create and Eclipse them. The man by his writing, seems one of that number, who for fear of giving that honor to *Cœlestial bodies* is their due, are not ashamed of giving more and greater energy to a dunghill, or unto a stinking Lake or Pond, or a close sluttish ally, &c. then unto various and ever-busied *Creatures*; whom God hath over us, that as secondary Causes, they might guide even all things in this inferior world. But these are not prefer a *Hog* to *Venus*, embrace a *Cloud* for *Juno*! like *Aesops Ape*, they cannot be content to hugg their own

own Ethiopian fancies, &c. but must be idly adventuring to corrupt and poison the better-informed judgements of others. Nor yet to examine his frivolous supposition of the Plague its taking beginning from the disease called the Scorbute; or the Lues Venerea its Rise from a souldier copulating with a foul Mare; as Holy Helmont and himself dream: a most beastly and unsavory suggestion! and bespeaks the Author and broacher thereof, to be Sordidus in coitu; as Astrologers say those are, that have Saturn and Venus in their Nativities, in Quadrature or Opposite Aspect from beastial signs.

Not, I say, to take further or other notice of the Author of these and many other insolent and unworthy passages in that defiled Pamphlet, he calls *A consolatory advice, &c.* it being (as I hear) under the examination of a better hand: I shall in this Chapter acquaint the world, that this great Pest was predicted by Astrology, and that not by one Astrologer alone, but by several; as by these several passages cited from several of their works is apparent.

1. Mr. John Booker in his *Telescopium Uranicum*, 1665, mentioning a text of *Haly de judiciis Astrorum*, of the effect of a ☐ and ☃ (such an Aspect happening in the Vernal figure thence predicts, That one part of the people of that Clyman (meaning our own) shall be destroyed, consumed and wast away)

2. William Andrews in his Almanack for 1665. in the Judicials of the Aestival figure thereof, hath these words: *And in regard he (that is, Saturn) is in the eighth house [viz. the house of death and mortality] he doth seem thereby to prenote MORTALITY, which will destroy and bring MANY to the Graves.*

3. Thomas Trigge in his *Calendarium Astrologicum*, 1665, in his Junes obseruation thereof, hath these words: *I verily much fear a sickly season in earnest; from which evil God of his mercy protect this great and populous City, for Mars possesseth Gemini, the Ascendant of London. And it's observable that the Sickness then began to encrease.*

4. In my own *Ephemeris* for the present year 1665. in the moneth April, at what time the Pestilence first began to shew it self, I had these Poetical obseruations.

If England keep but from Sickness free;
Then England may a happy Kingdom be.
Whereby you see, I feared not onely the Pestilence, but the great damage that thereby this Nation hath sustained, and is like yet to undergo thereby.

5. And in my discourse of the Comets or Blazing Stars, pag. 47. thereof; after a consideration of the Natural portents of the two first Comets, I subjoyn these words: *When we consider these several dreadful significations (which I there at large mention, as any that list may read) it may put us all to our misery, From War, PLAGUE and Famine, Libera nos Domine! Good Lord deliver us.*

And in pag. 51. of the same book, as having a sufficient prediction of the present Pest, from the apparition of those Celestial Monitors, the Comets, and other eminent occurring災害; I bewail the world by reason of the many and terrible afflictions they denounce unto it, thus: *The sword is an enemy, that by the sword, a man of resolution and magnanimity, may contend with, and be in hopes of a victory; but the PLAGUE and FAMINE are adversaries there is no fence for, or defence against. They are so sure an Ambush, that the subtily of all the Machiavils in the world cannot enervate or destroy; enemies; that the stoutest of men cannot take a revenge upon, although they see their dearest friends murdred by them before their faces.* And in pag. 53. and 54. in my Catalogue of places that were by those Comets, &c. designed to suffer and become passive; I name England and London. And although these predictions be particular enough as to the thing in question, yet had it not been, that I was loith to affright folks too much with the fence or thought of danger before it came, I could have been much plainer; and much plainer I was also, in this very particular Pest (some years before it came) to many of my peculiar and better knowing friends, as are yet in the City; (some of them by my encouragement only;) and I am confident are both ready and willing to arrest the truth hereof, if occasion required it; or if that, that I have now said from divers others, as well as my self, in print, do not satisfie in this matter.

Let this therefore (in this place) suffice, to prove to the in-

genious, that by *Astrology*, this present Pest was foretold; even as *Hippocrates* (that Prince of Physicians) by the same *Art*, was also enabled to predict that raging *Plague* which happened in his time; for the which curious skill, he is so honorably remembred by *Sir Christopher Heydon*, in his unanswerable defence of *Astrology*, as also by many other eminent and worthy *Writers*.

C H A P. VIII.

That the Air is unjustly suspected to lodge the Contagion.

IT is received generally for a truth, that the Noble Element of *Air* doth harbor and lodge the *Contagion*, and that men, &c. sucke in a kind of *venefick poisonous matter* therewith; and so come to be *infected* with the *Pestilence*. Which if true, it proves Custome a most terrible Tyrant, in following whereof, the *Magistrates* shut up people *infected* in *Houses* or *Rooms*, to prevent the spreading thereof: For, if the *Air* be at such a time *infected*, and doth really harbor the *Contagion*; the *hotter* it is, the *more infectious* it needs must be, and consequently the *Plague* in far greater danger of *increasing*, by this *customary Care*, then if it were wholly omitted. Nay, were the *Air* the Palace of the *Pestilence*, in a time of *Sickness*, it would be even dangerous for persons to assemble either in *Churches*, or *Courts of Justice*; nay for many to talk together in a *street*, since the *uniting* of *breaths* must make an *addition* of *heat*, unto that which was *too hot* and *pestilential* before: but we accuse the *Air* *unjustly* to lodge the *contagion*, and that for these Reasons.

1. The *Air* is that *Element*, whose office it is to *preserve* all things, and without which *nothing* can remain alive; and can we reasonably suppose it should be able to *estrangle* it self so much from its *native quality*, as to *lodge* within its *bosom* so *destructive* an *enemy* as *infection*? The *Air* being a pure *Element*, is attracted by the *Lungs* into mans body, and without it (saith *Dr. Brown*) there is no durable continuation of *Life*. It preserves the body by *ventilation*, and by its power alone, the

Natural flame or *torch of life*, is kept from extinction. That therefore which by its *natural vertue*, is the preserver of every thing that hath *life*, cannot be presumed to entertain so *unhappy* and *cruel an inmate*, as *infection*, it being supposed the *grand enemy to, and destroyer of Life*.

2. *Anaximenes* the *Milesian*, in *Plutarch*, maintaineth that *Air* is the principle of the world; and as our *soul* (saith he) which is *Air*, keepeth us alive; so *Spirit* and *Air* maintain the being of the whole world. And we know it is for want of *Air* that the *earth* refuseth to bring forth its fruits; and it is for the *Aires* sake we remove some *Plants*, and open the *roots* of others; or else they either *dye*, or bring forth *nothing worthy*. Nay, *Fishes* (as one ingeniously observes) though they *breath* not perceptibly; yet we see the want of *Air* kills them: as when a long and tedious *Frost*, impisons a *Pond in Ice*. It cannot therefore be, that that *Element* which hath all these noble and *preserving qualities*, should lodge so foul a *guest* as the *Contagion*.

3. The *Air* (saith learned *Feltham*) is not corruptible; we speak *falsely*, when we say the *Air* *infecteth*; the *Air* it self ever clarifies, and is always working out that taint, which would mix with it. Every *breath* we take, it goes unto our heart to cool it. Our *Veins*, *Arteries*, *Nerves*, and in most *Marrow*, are all vivified by their participation of *Air*; and so indeed is every thing that the world holds; as if this were the *Soul* that gave it *liveli-hood*. It were therefore great presumption, for so defiled and unclean a *Companion* as the *Contagion*, to attempt the taking up of so fair and pure quarters, as the *Air* affords: And however the *Air* is come to be charged, it is below *Reason*, to think that *Pure* and *Impure* can at all agree. The *Air* therefore cannot *lodge* the *Contagion*.

4. If the *Contagion* should keep its court in the *Air*, as the *Air* it self altered, so should the *Contagion*: but we see the *contrary* is true, therefore the *Air* hath nothing to do in lodging with the *Contagion*.

The Learned *Sir C.H.* saith, *In a general mortality, we cannot impute an infection to the Air, or to the operations of the Elements, as to intensive or excessive heat or cold (which we must do,*

do, did the Contagion truly lodge there) such it is evident even by Aristotle himself, that the Elements are altered, and have their qualities from heaven. And besides, the long continuance or duration of a Pestilence, as sometimes a whole year, sometimes two or three, doth sufficiently prove, that it cannot be reasonably thought to proceed from the Air, or the intention of heat and cold, or any other elementary qualities, because they vary many times in the same day, and much more in succession of seasons: And we know, that the state of the Air, &c. is of a quite different and contrary disposition in Winter to that which it is in Summer; therefore the Contagion cannot remain in the Air.

Nay, in that great Pestilence in Germany which happened in the years 1598. and 1599. the Learned Physicians of Vienna themselves acknowledge (at the instance and request of the Archduke Matthias) that although they might presume some near Cause thereof in the Air, yet the true and certain causes of it were in the Heavens, the Planets and their Aspects, as is testified by Asuerus in *Iatromathematicis*, p. 206. My Author yet goes further, and says, that they mentioned a preceding Comet in the earthly sign Taurus (such a one as happened with us at Christmas 1664.) and some notable Conjunctions of the Planets, to be (Post Deum) the true and absolute causes thereof.

Now, if these Learned persons had been fully satisfied, that the Air had lodged the Contagion, or that the infection had inhabited there; they needed not to have climed to Heaven to find a more noble cause thereof.

If any shall ask me (now) whence cometh the Pestilence? since I deny it to inhabit the Air; I answer, that it comes from the Heavens; as in the first Chapter I have already sufficiently proved, and it were but *actum agere*, to do it here again. But if then any shall enquire further, how it comes? I answer, by that Magnetick power of the heavens, by which all things in Nature, and Natures self is preserved. As a Needle will work toward a Loadstone, though thorow a board of considerable thickness; so our bodies bend to the influences of the heavenly bodies, by whose power and virtue, they are attracted higher or lower, in and through all the changes and chances of this mortal life.

For as my worthy friend Dr. Ed. Bolnest, in his *Med. Inst.* hath truly urged it, There is nothing above, but hath its likeness below; and whatever is below, hath the same virtue with that which is above. Heaven and earth, the things above, and things below, are like two Lutes equally strung; the one being touched, the other answers it, with a like sound.

Conclusion.

From what hath been said in the preceding discourse, these several Conclusions naturally emerge.

1. That the true and proper natural causes of the Pestilence, are the Aspects and influences of the Heavens; and when we attribute so great an effect to other less and inconsiderable causes, we strangely erre: and make the Gates too big for the City: the building too ponderous for the foundation. A Mouse can't cast a shadow like an Elephant, nor a Molehill like the Alpine mountaines. If the effect be great, so must the cause, else Nature knew not Geometry.

2. That the Pestilence cannot last above four years (i. e.) in one place or Country; for in that time, it either abateth of it self, or is removed unto some other Country, &c. as Celestial causes please to pre-appoint. And therefore, they that assert Plagues to continue, sometimes eight, sometimes fifteen years, or more [I mean, in its raging effects] are wrong in their Conclusions, and not to be believed. He that by second causes appoints beginnings to Pestilences, proportionates unto them proper Mediums and Periods.

3. That the several Plagues which happened Anno 1593, 1603, 1625, and 1636. received their beginnings, increase, abatements, and periods, proportionate to the energy of Celestial Influences; and that the Stations, Transits, and ill Aspects of Saturn and Mars, in a time of Sickness, are the *Jugmengers* thereof; and the Transits, Aspects and Stations of Jupiter and Venus, the *Alleviators*.

4. That this present Plague (God not aliering or suspending the

the power he hath given to second causes) will abate about the later end of September 1655. and then grow less apace.

5. That the Pestilence of it selfe is not catching : That it is the timidity of our affections, which occasions the (supposed) Infection.

6. That those persons which flye from the Plague, are the most subject unto it ; by seeking to ~~flye~~ dangers, we often ~~flye~~ into them. God hath not a controversies to much with wood and stones, as with men ; and the rod of his anger, is not so much for punishment of Cities and Houses, as their Inhabitants. God can find us out, though we hide our selves behind Rocks and Mountains.

7. That this present Plague was foretold by Astrology ; and that no other Art whatsoever, is capable of predictions of this kind.

8. That the Air is unjustly suspected to lodge the Contagion : it being so noble an element, and so advantagious, that without it we cannot live or move. It is the only preserver of mankind ; and the *Causa sine qua non*, of the vivification of all things. Which seriously considered, whispers unto us, this great truth :

That the shutting up of People in a time of Sickness, and denying them the advantage of the Air, is no small propinquate cause (at least) of the increase of the Contagion.

For by how much the more Men are abridged their *Customary liberty*, by so much the more are they subject to Fear ; and the greater their Fear is, the sooner do they meet the ill they dread. But see more of this in the sixth Chapter of the foregoing discourse.

In the time of the Levitical Law, Men were not to be shut up above seven days, and then only the unclean person ; and this after the Priest had seen good reason for it ; and if he amended either before, or at the seven days end, then the Priest pronounced him clean. But we in this Age, shut up not only the unclean, but the Sound and Sick together ; (the only way to be rid of all ; if at the least there be such a thing as Infection) And if in a Family of ten or more, one person die, though all the rest be sound and healthy, we shut up the living, for the sake of the dead ; and debar them the benefit of (those great and known preservers of health) the Air, and Exercise, a Month at least together.

A Custom strangely tyrannous ! and I am afraid savors more of Baibarism than Christianity ; and as it is contrary to the Laws of Old, and to Charity ; so beyond question it is, and hath been considerably detrimental, and injurious to the Lives of very many thousands in this great City ! whose only Glory is in her numerous Inhabitants.

F I N I S.

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